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Front View of St. Michael's Church

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## CONTENTS.

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ORIGINAL.	PAGE.
A Sermon on the Gospel for Twelfth Sunday After Trinity, -	193
Holy Communion, - - - - -	198
The Christian's Companion, for all the Sunday's and other Holy Days, throughout the year; partly original, and partly selected. (To be continued,) - - - - -	199
Episcopal School, - - - - -	217

### NEW PUBLICATIONS.

Catholic Unity, by Henry M. Mason, D. D., 1841, - -	204
The Relative Positions and Duties of the Clergy and Laity: a Charge to the Clergy of the Diocese of North-Carolina. By the Right Rev. L. Silliman Ives, D. D., Bishop of the Diocese, 1841, - - - - -	206
Considerations on Marriages prohibited by the Law of God. By the Right Rev. H. U. Onderdonk, D. D., Bishop of the Diocese of Pennsylvania, 1841, - - - - -	208
A Sermon preached in St. Paul's Church, Burlington. By John H. Hopkins, D. D., Rector, and Bishop of the Protestant Episcopal Church in the Diocese of Vermont, 1841, -	211

### SELECTIONS.

On the Qualifications for Sponsors, - - - - -	213
On Faith Only, - - - - -	214
The Authority of the Church, - - - - -	<i>ibid</i>
<i>Poetry</i> —The Church Catholic, - - - - -	219
<i>Religious Intelligence</i> —Monthly Missionary Lecture at St. Stephen's Chapel; Episcopal Journal—Extracts from it; General Convention of the Protestant Episcopal Church; Domestic and Foreign Missionary Society of the Protestant Episcopal Church; Indiana; Extempore Prayer; Habits; What Good has Christianity done; Death; Sunday Traveling; Debt, - - - - -	220—224
<i>Calendar</i> --- <i>Errata</i> , - - - - -	<i>ibid</i>

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THE  
CHARLESTON GOSPEL MESSENGER,

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Protestant Episcopal Register.

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FOR THE GOSPEL MESSENGER.

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A SERMON ON THE GOSPEL FOR TWELFTH SUNDAY AFTER  
TRINITY.

MARK, vii. 37—"He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

IN the Epistles and Gospels appointed by the Church are contained some of the *choicest* portions of the Sacred Scriptures. They are so short, that they are easily remembered; and they suggest to the Christian various useful subjects for his devout meditation. Most of these selections have been in use in the public divine service for about thirteen centuries; and they are still read in every quarter of the globe by various denominations, to millions of our fellow Christians. It surely is a pleasant reflection that the same words of divine truth, are this day heard in thousands of Churches; and that Christians, however separated in distance, may be occupied at the same time, with the thoughts, and the same devout affections, separated in body, yet together in spirit.

The Epistle and Gospel are the texts of many of the ancient homilies; and it is still a custom in some Churches to make the exposition of them, the usual subject for the Sermon. In order to assist your meditations on the Gospel for this day, I would briefly comment upon it, and it will be found to contain many important truths.

"Jesus departing from the coasts of Tyre and Sidon, came unto the Sea of Galilee, through the midst of the coasts of Decapolis."

Our blessed Lord went from province to province, from city to city, and from house to house, *doing good*. He led a life of constant activity, and it appears that his Missionary journies were performed without the ordinary conveniences of a traveller, sometimes through a wilderness, wherein there was no house to lay his head, and not even a fig-tree that could satisfy hunger, sometimes on a beast of burden, but most generally on foot. With *this* example, how can it be said that sublime virtue consists in perpetual seclusion, rather than in action among men, in withdrawing from temptation, rather than in manfully resisting it. Must not that man be most acceptable to God who most nearly resembles the blessed Jesus; and must not active virtue always stand higher in the scale of excellence, than that passive virtue whose greatest merit is its inoffensiveness? The contrary opinion gave birth to the monastic institutions; and it daily prevents Christians from mingling with the world,



which would be greatly benefitted by their example, and principles. *They* are enjoined to "let their light shine before men," and not to put their candle under a bushel, and the example of their blessed Lord, and of his most distinguished servants, a Moses and a Joshua; a John and a Paul, ought to teach them not to retire from the world, but to overcome it, not to do their own will, but the will of him who made them.

The fame of our blessed Lord preceded even his birth, and it appears to have gone before him on this journey. Scarcely had he arrived at Decapolis, when they bring unto him the unfortunate man, who was both deaf and dumb. It does not appear that they expected his *restoration*, for we find they were beyond measure astonished at the miracle, but they did expect some blessing, probably of a spiritual nature, of which "the laying on of hands" solicited by them was a token, both under the law, and the Gospel, as in the rite of confirmation, and of the administration of holy orders. "They beseech him to put his hand upon him," and the Saviour who was wont to give more than men "either desire, or deserve," immediately conferred on him the power of hearing and speaking.

This miracle proved that Jesus had a divine commission, for we may say of it as of another notable miracle: since the world began was it not heard that any man, that is, by his own power, opened the ears, and loosed the tongue of one deaf and dumb. But this act proved not merely that our Lord had power from on high, but that he was the Messiah, who was to come into the world for it was one of the signs of *his* appearing, according to Isaiah, that "the ears of the deaf should be unstopped, and that the tongue of the dumb should sing." It was therefore necessary that our Lord should perform such a miracle, in order to establish his title to be received as the long expected Messiah, and we find him appealing to *this* miracle when the Baptist sent to inquire "art thou he that should come, or look we for another—go and tell John what things ye have heard and seen, the blind see, and the deaf hear." But this act will, if attentively considered, prove his claim to a still higher dignity, even that of possessing the divine nature. Our Lord performed this miracle in a manner which denoted that he did it by an inherent, and not by a derived power. There is an authority in the expression "Ephphata," that is, "be opened," which could not be reconciled with his remarkable humility, if he is supposed to be a mere creature. It is the dignity of divinity: "Let there be light, and there was light," and, accordingly, Isaiah says "behold *your God* will come. *He* will come and save you. *Then* the ears of the deaf shall be unstopped, and the tongue of the dumb sing." Whenever Moses, and Aaron, and the Apostles, worked miracles, they were particular in reminding the spectators, that they were *instruments*, in the hands of the Almighty. They usually preceded them by an invocation to heaven, and the narrative specially informs the reader, that the miracle is the work of God, through the agency of man, as for example, Moses stretched out his hand over the sea, and the "*Lord* caused the sea to go back," and Peter says to the lame man "*in the name of Jesus Christ of Nazareth*, rise up and walk." Now let these be compared with the record before us. Our Lord refers not to the father. He does not say—"in the name of the Lord God, let these ears be opened; neither does he offer a prayer,



unless the mere looking to heaven may be considered such. It may be observed further, that a miracle of *this nature* was never performed by any other person than our Lord; and there is at least an estimation in the Scriptures, that it is one of those works which the Divinity has reserved to himself." *Who* hath made man's mouth? *Who* maketh the dumb or deaf? Have "not I the Lord." "The hearing ear, the Lord hath made," and in the text before quoted, "behold *your God* will come and save you, *then* the ears of the deaf shall be unstopped, and the tongue of the dumb sing." Always consistent, even in this great miracle, our Lord appeared truly *humble*. It was predicted that he should not cry, or cause his voice to be heard in the street—that meek and lowly, the King of Zion would come riding, not in a chariot, but upon a lowly beast. When he is about to perform an action of Divinity, as it were for a moment to lay aside his humanity, he retires from the crowd, he takes the man aside; he performs the glorious deed, without any parade, with inimitable simplicity. And when the astonished people are ready to proclaim his praises, he charges them, that they should tell no man. But especially does this miracle illustrate the *benevolent* spirit and temper of our Lord. He came first to his own Jerusalem, but he never lost an opportunity to do good to any one: The deaf and dumb person was probably a *heathen*. He came to give health and life to the *soul*, but he did not refuse to act as the physician of the *body*, and to call from the tomb the sleeping dust of Lazarus. While his miracles were the credentials of his authority, they were also the instruments of good to the bodies and souls of men. They were none of them naked exhibitions of *power*. They were emphatically miracles of mercy, doing good, and great good, worthy of their divine author. They concur with his whole life, and all his precepts in inculcating the lesson, that the happiness of man, both in this life, and in that to come, is the design of the religion of the Gospel. "True religion, saith St. James, is to visit the fatherless and widows, in their affliction, and to keep himself unspotted from the world." "This commandment we have, saith St. John, that he who loveth God, love his brother *also*." Other systems of religion did not teach humanity at all. And philosophy certainly has never taught it so effectually. In the Christian age only, do we behold the Hospital, the Alms House, the Penitentiary, the Missionary Society, and other associations for the relief of misery of every variety, physical, intellectual, moral, and spiritual. Perhaps there is not a suffering to which human nature is subject, for which the ingenuity of Christian benevolence has not attempted, or at least suggested some alleviation. And it is worthy of remark, as well as a pleasant reflection, that the disciples of Christ have endeavored to move in the *same* scenes of usefulness which *he* loved to frequent. They have been to the prison, and have opened its doors to many, not indeed by the power of an angel, but by moral means; and when they have not released, they have comforted the captive by the same precious truths which their Lord was wont to instil from his sacred lips. *They* have not been able to open the eyes of the blind man, but they have taught him so to use the faculties retained by him, as to remedy many of his greatest inconveniences—and even (glorious triumph of modern benevolent skill,) to read, to have access to the word of God. *They* have not unstopped the ears of the deaf, or



loosed the tongue of the dumb, but they have enabled them, under the good providence of God, and it may almost be called a miracle, to enjoy the chief privileges of conversation; to exercise their mind in the study of books; and to praise God their Father and Redeemer, not indeed with the *lips*, but with the heart, and the understanding. Honorable to the philanthropy, to the intelligence, and to the perseverance of Christianity, are the institutions for the relief of the deaf and dumb. *They* are known only in Christian countries. *They* were instituted by Christians, most, if not all of them, by Ministers of the Gospel. And may we not believe that the benevolent idea was suggested by the miracle we are now considering, that Christians as they read the portion of Scripture before us, felt something of the spirit of their blessed Master, that they sighed over the condition of him who was shut out from society, from knowledge, and from communion with his God; that they looked up to heaven for a remedy, and that he from whom do proceed all holy desires, and all good counsels, guided their labors to that happy result, which is not less glorious to modern science, than to the beneficent religion which we profess.

But let us observe on this miracle, in the last place, that it affectingly reminds men of their condition by nature, and their remedy by the grace of Christ. It seems to have been an object with our Lord in all his miracles, not only to establish his authority, but to inculcate by such *visible* signs, the most valuable doctrines. Here he probably intended to teach man, as it is elsewhere declared in the Scriptures, that their ears spiritually are "dull of hearing;" and that they cannot speak to the spiritual benefit of themselves and others, without the teaching of the holy spirit of God. It is a common figure in the holy Scriptures, to illustrate the state of the soul by the state of the body, and thus we are told of the spiritual blindness, leprosy, and weakness, produced by sinfulness. And for all the diseases and infirmities of the *soul*, there is a constant reference to our Lord Jesus Christ, who is said to be the physician of the soul, and to have opened a fountain for sin, and for uncleanness. "The internal impediments of the mind, says Grotius, are removed by the spirit of Christ, as those *bodily* impediments were by the power of this word." Deplorable was the condition of the man in our text, but the power of Christ was sufficient to afford relief, and let us not doubt, that he is able and willing, for it is his special office, to give the knowledge of religion to those who as yet are as if they heard not; and to help them to be useful instructors, and acceptable worshippers, though at present they may be, as to spiritual discernment, and prayer, as if they could not speak. One thing, however, is indispensable, that we come to him sensible of our entire helplessness, and of his infinite power and mercy; and that we beseech his assistance with that earnestness and perseverance, which we should not fail to use if we were now to lose our bodily faculties. Brethren, have ye so learned Christ? Awake to your sinfulness and moral weakness—are you *seeking* his pardon and grace, without which you cannot be saved—you cannot be holy and happy here, or hereafter?

In the declaration of the spectators of this miracle, there is a significance worthy of our notice. So soon as they had recovered from their astonishment, they said "*He* hath done all things well." It was a



miracle of *mercy*, which drew forth this pious exclamation. Had they experienced or witnessed a chastisement or a judgment, they would probably have been silent; or it may be uttered a murmur, or a blasphemy. *And yet*, the goodness of God is as certainly manifested by *chastenings*, which do good to the sufferer, and the spectator; and by *judgments* which as a warning, benefit all who know of them, as by those more direct evidences of his goodness, which we call *mercies*. Yes, the sentiment "He hath done *all* things well," is applicable to *all* the transactions of our adorable Redeemer, and indeed to all the dispensations of the Almighty. Even under the chastening hand of God, when sickness was felt in every limb; when he was an exile from his palace, and hunted by an unnatural son; when his beloved child was a lifeless corpse, David could say "It is good for me that I have been afflicted:" And every true believer is prepared to give the same testimony, and make the same acknowledgement. God *must* do all things well. "Shall not the judge of all the earth do right," for he is essentially wise, and holy, and benevolent. God *hath* done all things well. To which of his dispensations, either in the government of the world, or of particular individuals, can the most scrupulous reason make any exception, when it has once been permitted to see, even a part of the design of the author. God *will* do all things well. Man's experience of the past, and the essential attributes of the Almighty, are sure pledges as to the future. In this reflection my brethren, we will allay our fears in every prospect of disease and death. It may be that the pestilence which walketh in darkness, and the sickness which destroyeth at noon day, are appointed severely to chasten us. Let us bow under the mighty hand of God. Let us pray that the calamity may be sanctified unto us. Though clouds and darkness be about our God, we know that righteousness and judgment are the habitation of his throne, and let us not doubt that whatever may befall us, it will be our own fault if it do not work out for us a far more exceeding and eternal weight of glory.

Surely it is the language of genuine *faith*, "goodness and mercy *shall follow* me all the days of my life"—*without doubt*, God will continue to be gracious to me. The argument of the Apostle is unanswerable: "He that spared not his own Son, how shall he not with him also freely give us all things." Are any afflicted? Let them pray, let them cherish the conviction that all things are ordered by unerring wisdom, and ineffable loving kindness, and that all things; yes, even the sorrows of life, will result in good to those who love God. Shall they not be comforted, by that blessed assurance of our ascended Lord, "thy dead men shall live, together with my *dead body* shall they arise." Even as the Master, so his disciples shall have a joyful resurrection. *He* is able who hath promised. They that are in the grave shall *hear* his voice. They that are asleep shall yet *sing* his praises, for he maketh both the deaf to hear, and the dumb to speak, and *could* make, for there is no limit to his power, the very stones to cry out, yea the stone to cry out of the well, and the beam of the timber to answer it. Those lips are sealed, but it is not for *ever*. Those *ears* hear not *now*. But the power of the grave is not everlasting. At the voice of the Archangel and the trump of God, the deafness of *death* shall depart never to return, and the tongue of the mortal, now

*immortal*, shall unite with cherubim and seraphim in the adoration of him, who hath redeemed men from their sins by his own blood.

Our divine Redeemer doth all things *well*. Lo, he hath said, I give you an example, "Be ye perfect, even as your father in heaven is perfect." Let us constantly aim (though humbly conscious of our infinite distance from him, not more in nature than in character) at the measure of the stature of the fullness of his moral excellency. He went about doing good to the souls and bodies of mankind. The infirmities of mortal nature, let us, as becomes his followers, do all we can to relieve. But let us especially (for so did he) commiserate, if I may so speak, the blindness, the deafness, the dumbness, the leprosy, the lameness of *sin*. Let us, according to our ability, and God be praised, that he allows men to be the agents of his beneficence, the almoners of his bounty, the instruments of *his* goodness, let us, I say, humbly endeavor to give sight to those, who are spiritually blind, that they may see their danger by reason of sin, and their remedy under the Gospel—hearing, to those who having ears hear not, or heed not the glad tidings of great joy—speech to those who having tongues curse and bless not—who praise, it may be *men*, but not the highest excellence, the infinite benefactor. To do these things, we have a special opportunity to-day. The laying by in store on the first day of the week, as God hath prospered you, (yes each one of you, the young, and the mature, and the old—all sorts and conditions of men)—the bringing these sacred appropriations to our Missionary treasury, statedly on the second Sunday of the month, *what* is the design or end, or purpose? *Is it* not to cause the spiritually deaf to hear the Gospel, and the spiritually dumb to speak as that Gospel would have them, the praises of their Divine Redeemer? May there be reason to say of each one of us in respect to this matter "he hath done well. And though it can never be said of any mortal "he hath done *all* things well," may our repentance and faith be well, be such as God will accept for Christ's sake, and when he cometh to judge the quick and the dead, may each one of us hear the "well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things—enter then into the joy of thy Lord."



FOR THE GOSPEL MESSENGER.

#### HOLY COMMUNION.

*Messrs. Editors*—In your Magazine for August, page 134, it is recommended, as it appears to me, very properly, that the consecrated bread and wine, remaining after all have participated, should be distributed, not by a Layman, but by the Minister. Perhaps the rule on the subject in the "Church of England" may not be known to all your readers. The rubric is as follows:—"But if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants, *as he shall then call unto him*, shall immediately after the blessing, reverently eat and drink of the same."

PRINCIPLE AND PRACTICE.



FOR THE GOSPEL MESSENGER.

## THE CHRISTIAN'S COMPANION,

For all the Sunday's and other Holy Days, throughout the year: partly original, and partly selected.

*A Prayer before the Public Service begins.*

O God, my Heavenly Father, I thank thee for all thy mercies, and particularly for the opportunity I now enjoy, of appearing before thee in thy house of prayer. I beseech thee to give a blessing to me, and to all this Congregation; and assist us in what we are about to do, and accept of what we shall do. Pardon our infirmities, and do for us, our Church, and our country, abundantly above what we are able to ask or think; for the sake of thy Son, our Lord and Saviour, Jesus Christ. *Amen.*

THE ORDER FOR DAILY MORNING AND EVENING PRAYER,  
THROUGHOUT THE YEAR.

Prayer is not only the duty, but the greatest privilege of a Christian. It is commanded by our blessed Lord's precepts, and recommended by his example. Therein, we make supplications for averting every evil, request of God those good things we stand in need of, and offer up thanksgivings for mercies already received. These are called *Common Prayers*: because all, both Minister and People, have a common interest in the things prayed for; and join in the use of the form prescribed, by the ecclesiastical authority.

THE INTRODUCTORY SENTENCES, SELECTED FROM THE  
HOLY SCRIPTURES.

These texts correspond, as it were, with Aaron's bells, and are designed to stir up in us, the true spirit of devotion; and to remind the people, that they are now in God's house, and in his immediate presence. They teach us in particular, man's misery, and God's mercy: which are the two principle motives to prayer.

A true sense of sin in us, and of pity and fulness in our Heavenly Father, like the parable of the Prodigal Son and his Father, Luke xv., will occasion repentance, not to be repented of, and inspire us with hope. It will make us, each one, to resolve with the royal Psalmist, *I will come into thy presence, upon the multitude of thy mercy; and in thy fear, will I worship toward thy holy temple*, Psal. v. 7. *Unto thee, O my Strength, will I sing: for God is my defence, and the God of my mercy*, Psal. xii. 17, a name under which no one need despair. The whole Congregation should rise in a decent and devout manner, and put themselves into a standing posture, as soon as the Minister commences the service.

## THE EXHORTATION.

This exhortation the Minister delivers to the Congregation all still standing; in order to supply the preceding sentences, and to help them

to prepare for the suitable performance of the great and important duty, they are now entering upon. And he introduces it with the tender and affectionate title or address of *dearly beloved*, which is truly apostolic, because St. Paul so often uses it in his Epistles; and very proper, because *love* is the peculiar badge of a Christian. Nor is the epithet, *brethren*, less suitable, because we are the adopted children of God, through Christ; and if children of God, then brethren. The Minister, out of a due consideration of our sins, and God's mercy, exhorts his people in the apostolic style, to confess them in a lowly and humble manner to our Heavenly Father, who is able to hear, because he is Almighty; and willing to help, because he is most merciful.

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#### THE GENERAL CONFESSION.

The matter and manner of this confession, is agreeable to the form of confession, in other liturgies, whether ancient, or modern: All of which, allot a place for the confession of sin, and generally in the commencement of their public forms of prayer. The reason of it, is taken out of God's own book, Prov. xviii. 17. *Justus in exordio sermonis accusator est sibi*; "The just man in the beginning of his speech, is an accuser of himself;" for so St. Ambrose, in his fourth sermon, renders the Latin version of the Bible. And the practice of God's own people, corroborates the practice of first confessing our sins, before we begin to ask favors.

This confession is called *General*, because the congregation, both Minister and people, join in it. It is upon good reasons, allowed the first place in our public address to Almighty God. In the introduction, it sets before us the divine all-sufficiency, goodness and mercy. Hence, we are naturally led to acknowledge, wherein we have offended God; together with the common and mischievous effects of our transgressors. These are particularly reduced to sins of neglect, or actual breaches of the divine laws; which, by reason of their great frequency, cannot but excite in us a suitable confession of our frailty; with a hearty desire to be delivered from the power of sin, the guilt of it, and the punishment due it. Hence, we are moved to plead the promises, annexed in the Gospel to sincere repentance, in the name, and for the sake, of our Lord Jesus Christ; and to beg that we may, in consequence of this, live more devout, just, sober, and temperate lives, for the future. The confession is to be said by all kneeling, and after the Minister.

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#### THE ABSOLUTION.

By the Rubric at the head of this Declaration of Absolution, or remission of sins, it is supposed that the Minister who uses it, is in Priest's Orders: and hence the custom of young Clergymen, who are only ordained Deacons, to pass over the Absolution, reading instead thereof some short Collect, or otherwise proceeding immediately, or to the Lord's Prayer.

Some people repeat this part of the service with the Priest, which is an absurd custom, and contradicts the manifest intention of the compilers, which is to restrain this solemn declaration of God's pardoning



mercy, to the Priest only. And when he says it, he is directed to do it in a standing posture ; but the people are to continue kneeling.

The whole tenor of this absolution, is declarative ; for the Minister informs us, in the words of Holy Scripture, that Almighty God is ever ready to receive repenting sinners, and to pardon them on condition that they now amend their lives ; and moreover, that he has given authority to his Ministers to declare this to the people, that the most ignorant might be informed of these glad tidings. The Priest, then, agreeably to his office, proceeds to the actual declaration of God's pardoning mercy, and the absolution or remission of sins consequent thereupon, to all those who embrace the terms of salvation, published in the Gospel ; and thereby render themselves worthy subjects of God's pardoning mercy. The people at the close of the Absolution, are required to answer, *Amen*.

Now the word *Amen*, which the people are directed to repeat at the end of this, and other parts of the service, signifies their assent to what is prayed for, whether by the Minister on their behalf, or in those joint petitions, which they offer up together. It moreover expresses their firm trust and confidence, that God of his mercy will grant their requests in such manner, as is most expedient for their own good, and the welfare of their fellow creatures.

In the Conference at Hampton Court, England, Jan. 14, 1603, the non-conformists gained their ends, so far as to have the Absolution called by a more mild term, which was *Remission* of sins. The Protestant Episcopal Church styles it, *the Declaration of Absolution or Remission of sins*, &c. Our Church does not confine the Priest to the sole use of the first Absolution, but she allows of a second form, should he prefer it, for any particular reason. It also stands in the Ante-Communion Service, where I shall more particularly notice it.

#### THE LORD'S PRAYER.

This excellent form is called the *Lord's Prayer*, because our Saviour himself dictated it to his Disciples, and commanded them to use it. In the opinion of many Divines, it may be considered under six heads ; whereof three concern our love to God himself ; and three concern our love to ourselves, in God. To the first three petitions, the pronoun *thy* is affixed ; *thy name, thy kingdom, and thy will* : and to the other three, the pronoun *us*, and *our* is affixed ; as *our bread, our trespasses, and lead us not into temptation*. Or, as others think, and divide the petitions, they are an intercession for good things, and a deprecation against evil things. Others again illustrate it in this manner ; namely, it consists of an introductory address to Almighty God, expressing the just sense we have of his goodness and greatness ; then follow seven petitions, which are suited to express all the wants, and at the same time intimate all the duties of a Christian. The first three have a reference to God's universal sovereignty, the honor of his name, the advancement of his authority, and the fulfilling of his gracious purposes towards mankind. The last four petitions are for temporal supplies ; for the pardon of sins past, for preventing occasions of sin, and for deliverance from the evils we are liable to, whether in this life, or the future. The whole concludes with ascribing to Almighty God, the dominion, might, majesty and praise, which are justly due unto him.



These seven petitions, if we make so many of them, are correspondent to the seven gifts of the blessed Spirit, (Isai. xi. 2,) and the seven beatitudes, (Matt. v.,) and against the seven capital sins: Ramas, a writer of considerable eminence, has observed, that this prayer answers to the Decalogue.

God is *our Father*, therefore we must *have no other Gods. In Heaven, therefore no graven image, &c. Hallowed be thy name, therefore not take the name of the Lord in vain.*

*Thy kingdom come, thy will be done*, therefore we must sanctify the Sabbath, and worship him according to his word.

Give us this day our daily bread; that having sufficient, we may be rather helpful, *honor thy father, &c.*, than hurtful, by wronging our neighbor: first, in deed, *Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal*: and secondly, in word, *Thou shalt not bear false witness against thy neighbor.*

*Lead us not into temptation*, therefore, *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbors wife, &c.*

Forgive us our trespasses, therefore, we are bound to keep the whole law: which occasioned Luther to say, "All our life is nothing else than a Lent, to prepare ourselves against the Sabbath of our death, and the Easter of our resurrection."

The conclusion of this prayer, contains the reason of it, *For thine is the kingdom, &c.*, and our assurance, that God will hear our prayer, by adding the word, *Amen.*

*For thine is the kingdom, and the power and the glory.* Earthly princes have their kingdom, and power, and glory from God, (Dan. ii. 37,) but God has all these from, and in himself, (1 Chron. xxix. 2.) Seeing he has an interest in all things, it is our duty to come unto him for every thing, that is proper for him to give, and for us to receive; and as he has a right to all, so he has the power to dispose of all: and therefore, we cannot do any thing we desire, but by his assistance, and the power we receive of him. And if his be the power, and the kingdom, then it necessarily follows, that his is all the glory. Therefore we must invoke his holy name, that we may hereby give him his due. This one duty, is *Alpha* and *Omega*; the first thing we must beg is, *Hallowed be thy name*: and the last we must perform, *Thine is the glory.*

*For ever.* These words signify, that when we have done all, we must begin again with God's praise; that as his mercy is from everlasting to everlasting; so our praise must be for ever and ever. Here we must begin the psalm of glory; but, because God has appointed in this present life, that we should not sing a long time on earth; our praise is to be continued in the choir of heaven hereafter: Or, it may mean, that it shall remain for ever and ever, *intentionally*, though not *actually*, in this present world. For as the wicked, if he could live forever, would sin for ever; so the good man, if God would suffer him to breath on earth for ever and ever, would not cease to serve him for ever and ever.

*Amen.* This word is used here as the seal of all our petitions, in order to render them authentic; importing both assent, and assurance, that our requests shall be granted; and therefore, as one justly observes "this *Amen*, is of more value than all the rest, by how much soever our faith is more excellent, than our desire." See Perkins upon the Lord's Prayer.



Here, dear reader, whoever thou art, I beg leave to suggest to thee, that no more is required of thee, in order to receive the Lord's Supper, in a proper and profitable manner; than is required of thee, in order to use the Lord's Prayer, in a proper and profitable manner; for *God is a Spirit*; and they that *worship him*, must worship him *in Spirit and in truth*. They must do this, when they say the Lord's Prayer, and they can do no more, when they partake of the Lord's Supper.

#### THE SHORT SENTENCE AFTER THE LORD'S PRAYER.

This short sentence is called a *Versicle* and *Response*, because the Minister uses the former part of it, and the people answer him in the latter. It is designed as a preparatory intercession, to excite that spirit of gratitude and thanksgiving, which may well be supposed to be kindling by this time, in the hearts of all present. The judicious compilers of our liturgy have hitherto restrained this, that it might burst out into a more holy rapture, from the consideration of God's pardoning mercies.

"As man is a little world, in this our great world; so the tongue is a great world, in this little one." If good, as Eunapius said of a famous rhetorician, he is *a walking library, a whole university of edifying knowledge*: but if bad, as St. James tells us he is, *a world of iniquity*, chap. iii. 6.

So that if we desire to be door-keepers in God's house, let us entreat God first to be a door-keeper in ours, and entreat him to shut up our lips against unsavory speeches, and to open the door of our lips, that *our mouth may show forth his praise*. Here all rise up.

#### THE GLORIA PATRI, OR DOXOLOGY.

This hymn is of high repute, and of great antiquity. It is a paraphratical exposition, of that excellent observation of the Apostle Paul, (Rom. xi. 36)—"For of him, and through him, and to him, are all things: to whom be glory for ever, Amen." And it is used in the Church to manifest our sound judgment, in the matter of doctrine concerning the sacred Trinity. "We must," says St. Basil, "as we have received, even so baptize, and as we baptize, even so believe; and as we believe, even so give glory." In baptizing, we use the name of the Father, of the Son, and of the Holy Ghost: In ascribing glory to God, we give it to the Father, and to the Son, and to the Holy Ghost. And however some, who profess to be Christians, out of their ambitious humor to have their own opinion, would cast out of the Church all solemn set forms of holy service, yet the *Gloria Patri* remains still in use, and like a true martyr shines the brightest in its lowest estate.

As for the antiquity of this form of praise, some affirm, that it was first instituted by Damasus, in the year of our Lord 376. Others, that it was enacted in that famous Council of Nice, consisting of 318 Bishops, under Constantine the Great, A. D. 320.

Fabadius, in his book against the Arians, insinuates, that it was used in the Church long before. The curious in this point, may further consult Bellarmine, *De Missa*, lib. 2, chap. 16, and that eminent divine, Richard Hooker, *Ecclesiast. Polit.* lib. 5, sect. 72.

### THE VERSICLE AND RESPONSE AFTER THE GLORIA PATRI.

This sentence, "*Praise ye the Lord*," is designed as an admonition to the congregation, to be in readiness to join with the Minister in the praises of God: And the people, to show their obedience to his pious exhortation, immediately answer, "*The Lord's name be praised*;" which is the translation of the Hebrew word, *Hallelujah*, into English.

Thus far, the Daily, Morning and Evening Prayer are the same. They begin with the same texts of sacred Scripture; the Minister gives the same exhortation; he, and the people, make the same confession; the Priest pronounces the same absolution, or remission of sins; both Minister and people, use the Lord's Prayer in each; and the Minister repeats the same versicles, and the people make the same responses, hitherto, both in the morning and in the evening service. This shows the steadiness of our Church in her public worship, and her conformity to the nature of God; who is not the God of confusion, but of order. The same yesterday, to-day, and for ever. And the more steady and uniform we are in our public worship; the more we imitate him.

(To be continued.)

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### NOTICES OF NEW PUBLICATIONS.

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*Catholic Unity*, by Henry M. Mason, D. D., 1841.—On this topic perplexing to the mind, deeply interesting to the heart of every Christian, much has been published of late, both in this country and in our "father land." In particular, the members of our Church have directed their attention to it. It is the great topic of the Oxford Tracts—and of several essays by Bishops, Clergy, and Laymen of our own branch of the "Catholic Church." The essential principles of union, according to one class of Christians, are allegiance to the Pope, and not only the "Trent Creed," but such articles of faith as their Church shall from time to time promulgate—another class claim as the basis of union, submission to a Presbytery, and the reception of the Westminster confession of faith—a third ask no more, deeming the question as to the Ministry unimportant, than common articles of faith, either some formulary, or the simple acknowledgement of belief in the Bible—a fourth class regard as essential principles of union, both Apostolic order and Evangelical faith, or in other words, connexion with an Episcopal Church, and avowal of the Catholic Creed, that is, of those articles of belief, few in number, but fundamental in character, which have been held "*semper, ubique et ab omnibus*," at all times, in all places, and by the great body of Christians, and which were embodied in words, and solemnly set forth by general councils of the Holy Catholic Church. To this last class belongs the author of the pamphlet before us, and that he has set forth his views clearly, in the fewest words, so as to tempt the consideration of those who are alarmed by volumes, and defended them with signal ability, not only in this publication, but in previous ones, will be denied by none but the prejudiced, and the uncandid. What is stated in his preface, is and has long been known to his friends, viz:—"The fol-



lowing pages are the condensed result of the study of many years, and no little reflection upon that course of study." For the vindication of the principles, we must refer to the pamphlet itself, for we cannot condense it, already very brief, without injuring it. But we quote—"If the principles laid down be true, in what consists the fundamentals of the truth and order of the Gospel, is no longer a hidden or doubtful point. Whoever is not united to the fountain of ecclesiastical power in the Church, which power was divinely vested in the apostles and their successors, to the end of the world, is essentially, *de facto*, in a state of schism. Whoever rejects or denies the truths decreed by the body of those apostles, or their successors, always, every where, and by all, as fundamental, as necessary to be believed for salvation, is essentially in a state of heresy. Those are *heretics* who hold *not the faith* of the Catholic Church; those *schismatics* who are withdrawn *from the jurisdiction* of the Catholic Church. But the faith of the Catholic Church is in the Nicene creed; the jurisdiction of the Catholic Church is in the Apostolic office. Fundamental heresy is rejection of the Nicene creed; fundamental schism separation from the Episcopal or Apostolic office." He justifies the elevated position assigned to the Nicene creed as follows: "A general council of the Bishops of the Church convene. They meet at Nice. One creed for the Universal Church is drawn. It is accepted by the Christian and Catholic world. Again the same causes produce the same results. Error again assails the proper and consubstantial deity of the Holy Ghost. A new council, of like character with the former, is convened. They meet at Constantinople. A stricter creed, and by the same authority and through the same process, is drawn. Again is that creed accepted by the Christian and Catholic world. The process of pronouncing what verities out of all that has been revealed, shall be fundamental, as of necessity to be believed for salvation, as elements of faith necessary to him who would be admitted into the Christian Church and pale, is ended. This amalgamation of the combined decrees concerning fundamental verities, of the Councils of Nice and Constantinople, now simply known as the Nicene creed, is, by the Bishops of the Catholic world, and by the faithful in their communion, embraced and recognized. 'It shall not be lawful,' says the subsequent Council of Ephesus, the third of the four Councils acknowledged as Catholic by the Catholic world, and by the Church of England in particular,—"It shall not be lawful, for any man to produce, or write, or compose any other faith beside that which is defined by those Nicene Fathers, and they who shall dare to compose or offer any such, to any that would, from Gentilism, Judaism, or any other heresy, convert to the acknowledgment of the truth, if Bishops, shall be deposed, if laymen anathematized. The decree, so equitable and so salutary, has gone forth, has been, and before the great schism of the Eastern and Western Churches, accepted by the Catholic World. It has never been annulled. Whoever has sought to evade it, there has been no attempt to crush it. Echoing the voice of the Church Universal, even that portion which has approached nearest in an effort to overturn that decree, has been, shall we call it by a special providence, overruled to bear testimony in her own particular Council of Trent, to its vigor and force, when she utters, "This, this! the Nicene creed, is the sure and only

foundation against which the gates of hell shall not prevail.' Other creeds, as that called the Apostles' creed, may be used, because of their coincidence with the Nicene, by particular Churches; but there is no creed, which, in the highest sense, is emphatically the Catholic creed, except the Nicene creed. In this and this only, as her definite and exact form of words, has the Catholic Church declared to be contained the fundamentals of revealed truth, as necessary to be believed for salvation."

As to the 39 Articles and Homilies, our author says—"Her articles, she does not propose, it would be presumption to propose them as essentials of saving faith, as legacies of Christ and his Apostles, but she does propose them as pious opinions, fitted for the preservation of those essentials, and of unity; not on peril of the soul to be believed, yet for the sake of their worth and the peace of her own children, to remain uncontradicted. Her homilies she stamps not as unexceptionable, as containing no false conclusions, no erroneous interpretation of Holy Writ, but she does present them as necessary for the times in which they were framed, and for all times instructive in piety."

How eloquent is this conclusion—"The foundations of Christian unity being laid, I see the glorious superstructure rise. I see, in the attitude in which the providence of God has placed her, the Church of the United States, prominent in effacing the blot of schism which has sullied the face of the Catholic world, and shedding her own lustre far into the bosom of time. Beauteous in form, glorious in apparel, her clothing of wrought gold, the fairest among the daughters of Zion, she holds forth to the Christian world, amid the billows of discord, the olive branch of peace. From the four quarters of the globe, may all her sister train arise to kiss that emblem, till, of all the sons of earth, there be none of whom it may not be said, *they all speak the same thing, and there are no divisions among them.*"

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*The Relative Positions and Duties of the Clergy and Laity; a Charge to the Clergy of the Diocese of North-Carolina, at the Twenty-fifth Annual Convention, in St. James' Church, Wilmington, May 9th, 1841. By the Right Rev. L. Silliman Ives, D. D., Bishop of the Diocese. Published by Request of the Convention.*—The relative positions of the Clergy and Laity, may be compared to those of the officers and privates of an army. There is "a mutual dependance," but it is *that* of him who directs, and him who executes. They must "strive together," but each in his proper sphere, and both are amenable to the sovereign power by whose will they act. The duties of each grow out of these relations: 1st, of common subordination to God, and common obligation, with single eye and zeal, to pursue their common purpose; 2d, of control, and direction on the part of one class; and 3d, of obedience on the part of the other class. This charge proves, by Scripture, that such are in general the positions and duties of those to whom it refers, and then passes to details as to authority and duty. We invite attention to these extracts:—"Under this Canon (28th,) 'the youth and *others*' are to look to their minister, and to no one else in the parish, for an authorized explanation, among other matters, of the *three things* set forth in the Catechism, as promised and vowed in their name at their baptism:—For he, and he



only, is authorized to give such explanation, or has responsibility in the case. 'Youth and others,' therefore, are to attach to his judgment peculiar weight,—are to 'submit themselves to their *spiritual pastor*.\*' Two petitions in the liturgy tend to illustrate the Church's view of this matter. In the first, we beseech Almighty God "to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of His word; that both by their preaching and living, they may set it forth, and show it accordingly:" and in the second, we beseech Him "to give to all His people increase of grace, to *hear meekly* His word, and to receive it with pure affection, and to bring forth the fruits of the spirit." This difference in the petitions for ministers and people, while it runs through all those prayers which refer to their relative spheres, points to the one as instructors, and to the other as learners, in the school of Christ. You ask, perhaps, is there no check to this discretionary power lodged with the teachers of Christ's people? I answer, there clearly is. At his ordination, the Deacon or Priest, as the case may be, is required to promise, that 'he will reverently obey his Bishop, and other chief ministers, who, according to the Canons of the Church, may have the charge and government over him; following, with a glad mind, their Godly admonitions, and submitting himself to their Godly judgments.'" In this promise, provision is made for all necessary restraint upon ministerial authority in a parish; while the Canons of the Church distinctly prescribe the proper means for the adjustment of all *parochial* differences by an appeal to the Ordinary. Where these differences are *diocesan*, recourse may be had to a National Council; and thence, if need be, to a *General Council*. Ample, therefore, are the securities in the Church,—securities which the laity themselves assisted in providing,—against the undue exercise of Priestly authority." \* \* "In the New Testament, the people are never spoken of as having any department of duty distinct and separate from the Clergy. St. Paul styles them *fellow laborers*. 'Greet Priscilla and Aquila, *my helpers* in Christ Jesus.' 'Greet Mary, who bestowed much labor on *us*.' 'Salute Urbane, *our helper* in Christ.' And he gives commendation 'to every one that helpeth *with us*, and laboreth;' and he no where intimates, that either individual or associated effort for saving men, can lawfully be made, except in co-operation or concurrence with the ministry of Christ. The lesson is, that the Laity have the deepest concern in the progress of

\* This is not to be regarded as a submission to the *private opinions* of the pastor, for he is bound, we have seen, to be governed in his interpretations by the *public standards* of the Church. In case, however, of a disagreement between the pastor and parishioner, the latter is not to go about proclaiming his views in opposition to his pastor, but is, if the matter of difference be *essential*, to appeal in the manner hereafter pointed out. If, however, the matter be *not essential*, he can *silently* entertain his private judgment. In opposition to this view, the question is sometimes asked, "If the Laity are not to judge for themselves in matters of Faith, why are they required to *search the Scriptures*?" I answer, the positions of both Clergy and Laity, in respect to the truth, are essentially different from what they were when this exhortation was penned. Then, the *foundations* of truth were not fully discovered; now, the truth *itself* is settled; and hence the force of the Gospel exhortation at the present time must be determined by the condition of Christians at the present time. In the case of an intelligent Churchman, nothing remains, in *searching the Scriptures*, but "growth in grace." The Scriptures are the proper food of the soul, and he is to search them, that he may imbibe more and more of the spirit of Christ, and be nourished up into everlasting life.



the Gospel,—the heaviest responsibility in promoting its interests ; that they are bound to be co-workers with God—*fellow laborers* with the ministry of His Son.” \* \* “The support of the ministry, I know, is sometimes considered a burden,—but not by minds acquainted with the subject ; for, let the ministry be viewed in its bearing either upon our temporal or eternal interests, and nothing can be more unwarrantable than the feeling, that it is burdensome. Remove it, with all its temporal advantages to the community ; take away its wisdom, its literature, its moral power ; put out its sacred lights ; overturn its altars ; and lay its temples in the dust ; and you may form some notion of your indebtedness to it as an instrument of mere worldly prosperity. It is the deepest ingratitude to God, even for the man who has chosen his portion *in this life*, to complain of the support of the ministry, as burdensome ; for there is nothing under heaven contributing to his temporal good, for which he pays so mean and inadequate a price. Well would it be for men to consider, whether, in this thing, they are not guilty of ‘robbing God.’ The pecuniary support of the ministry, however, is to be viewed in its influence upon our spiritual and eternal interests.” \* \* “Let the few in a parish, to whom God hath given power to control the many, employ that power against the teaching of Christ’s ambassadors ; let them encourage the young and dependent in doctrines or in ways against which they are warned by those commissioned to warn them ; and how surely, except as God may interpose his mighty hand, will the ministry of Christ, as regards its rightful influence, become of none effect unto the people. Tremendous is the responsibility which he assumes, who utters a word, or puts forth a finger, to impede the progress of the work of salvation committed to the ambassadors of Christ ; while but little less is his responsibility, who exerts not every energy for its advance.” \* \* “Our commission to speak with authority in the Church of God, and to exhort and reprove, if necessary, in the concerns of the soul, may beget in us a spirit of dictation, in all places, and in all the matters of life ; and also, such a sensitiveness to opposition as may lead us to imagine, that whenever our opinions are called in question, our ministerial prerogatives are lightly esteemed. These are misjudgments, against which we must guard, or they will help to bring about the very resistance we so much dread.”

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*Considerations on Marriages prohibited by the Law of God.* By the Right Rev. H. U. Onderdonk, D. D., Bishop of the Diocese of Pennsylvania, 1841.—The occasion of this pamphlet is thus stated :—“In the General Convention of 1838, the writer of the following pages was appointed one of a Committee of the House of Bishops on the subject of ‘marriages prohibited by the law of God ;’ the Committee was directed to report to that House at the next meeting of the Convention, in October, 1841 ; and to send the report ‘to each Bishop, individually, at least one year previously.’ This Committee has had no meeting, and cannot now fulfil the concluding part of their instructions : and each member of it is at liberty to make what use he pleases of the materials he may have prepared for submitting to his fellow members when deliberating on the report to be made. The following considerations, therefore,



are offered by the writer, not as one of the Committee, but only in his individual capacity."

What is incest? The opinion of communities and individuals differ, that is so far as certain relations are concerned, and in particular, whether affinity (one or two cases excepted) can constitute it. Webster in his dictionary makes the crime depend on the law of the land. This law may prohibit certain marriages, but surely it cannot make that to be incest which is not, and vice versa. It is said the law of nature tells us what cases come within this crime. It may, as to some, but it does not as to others, and in particular, it does not settle the point whether affinity is to be put on the same footing with consanguinity. Is there any law of *revelation* on this subject? Some find it in the 18th chapter of Leviticus—others think those regulations not moral, but ceremonial, not for mankind in general, but for the Jews in particular. Are those regulations to be construed strictly, or as embracing cases deemed to be similar? Is each *individual* to decide what cases not specified are yet embraced in the prohibition, just as he feels himself bound, not merely by the letter, but by the spirit—the scope of the ten commandments, and of our Lord's summary of them?

Ought the Church to legislate on this subject—that is, to declare her sense of this 18th chapter of Lev. or not? The "Church of England" in her "table of marriages" has legislated—our branch of the "Catholic Church" has not. She has legislated, respecting the Christian commandments, for in the catechism, we are instructed to consider them as embracing various cases not specified; thus she declares the 3d commandment enjoins not merely the negative duty of not taking God's name in vain, but, the positive one of honoring his holy name and his word; and that the 5th commandment includes with the honor of our father and mother, that of the "civil authority," and of "all governors, teachers, spiritual pastors and masters." Supposing that the prohibitions respecting marriage in the 18th chapter of Leviticus are of general obligation, shall it be left to each man, to decide what *other* prohibitions are implied, or shall our Church instruct us on the point? This is a grave question. Is it the *duty* of the Church to expound *this portion* of holy writ? If so "fiat justitia," &c: But if the Church is at liberty to be silent, (and so our fathers thought,) is it expedient now to issue her edict? The Right Rev. author before us intimates, to say the least, that it is the *duty* of our Church to restore the table of marriages, and is decided as to the *expediency* of such a measure.

The research, the dialectical skill, the discrimination in expounding difficult texts of Scripture—in fine, the general ability of this publication, is far beyond the praise of this humble magazine. As to the true meaning of "near of kin," and as to the point that "affinity is to be reckoned as consanguinity," our author may be less clear and less satisfactory—but this reasoning on the main point is very strong: "That law (of prohibited degrees) is found in Leviticus xviii., portions of it being repeated in other places. Nor may it be alleged, that these commandments were but ceremonial and transient; for incest is not a ceremonial offence, neither is the refraining from it a transient obligation. Were this part of the law ceremonial, it would be but a ceremonial transgression for a man to marry his mother or sister, his own aunt, or



niece, or grand daughter—and so commit the most horrible kinds of incest: in which view, it had been far better to leave the law of nature uninjured by such a revelation. Nor were the heathen bound by the ceremonial law; yet they are severely blamed, those of Egypt and Canaan, in this chapter, for committing “all these things;” which censure would have been inapplicable, were such offences but ceremonial: these prohibitions, therefore, were not of that character, but moral commandments, a revelation of the law of nature, by which even the heathen were and are bound, and which binds perpetually all mankind: and, being moral, the levitical ratification of it our Church, in her 7th Article, has declared to bind every ‘Christian man.’ Such a law, once revealed, cannot be annulled or changed without a subsequent revelation; which has not been made. The law, therefore, remains in full force. Further considerations strengthen this conclusion. Incest is condemned in the New Testament (1 Cor. v.) as a transgression of Christian obligation, yet there is no revealed standard, for the government of Christians in this matter, except in the Pentateuch. The Apostle shames the Christian offender, by declaring that even the “gentiles” were not so guilty; which both ratifies the law of nature, and implies that Christians have yet a clearer guide: yet there is no such guide, except in the levitical record. No incest is expressly condemned in the New Testament, but that of marrying a “father’s wife;” if therefore we reject the law in the Old Testament, all other kinds of incest are without revealed prohibition; a shocking result, and one utterly at variance with that reverent estimation of the word of God, which regards it as sufficient in all points of duty. By this part then of the law of Moses, Christians are fully bound.” And this is surely a very happy clearing of the difficult text, 1 Samuel, xii. 8. “We only read of Saul’s having one wife and one concubine or secondary wife; and that wife was David’s mother-in-law: and when the Gibeonites demanded seven sons of Saul, the number was completed by taking five of his grand sons, (1 Sam. xiv. 50, 2 Sam. iii. 7, xxi. 8.) True, Saul *may* have had other wives and many sons; but these two women suffice for the passage in question. And that David would not marry his mother-in-law, wants no proof; nor can we think he would marry the other woman, after what is related in 2 Sam. iii. 7. It appears, also, highly improbable, that David would deliver to the Gibeonites, to be hung by them, two stepsons and five step grandsons. The passage, therefore, is very obscure, as brought into the present argument. But if we understand by the phrase, ‘into thy bosom,’ ‘into thy protection, honorable to thee, and honorable to them;’ there is no obscurity about it. It would have been discreditable to the king, that the royal widows should have to seek the protection of any person lower than himself. More than this. These widows being thus given to David, prevented their being married by any other man, which was a great point in the security of the kingdom: ‘to pretend to them was interpreted little less than pretending to the crown; which made it fatal to Adonijah to ask Abishag.’ (Poole’s An.)—This, surely, is the best interpretation of the words before us. God, who had forbid a king to ‘multiply wives to himself,’ would never, we must believe, have multiplied those of David.”



The point of marrying a wife's sister is especially dwelt upon. Does Lev. 18 forbid it? The Church of England does? Is our Church in duty bound to do so? If not so bound is it expedient for her to do so? Would it be best for her to make a law, or simply to pass a recommendation on the subject? Let the concentrated wisdom of the Church, her highest council, decide whether and what to say. In the mean time, discussion can do no harm. But let not those legislators, who have not examined this subject as thoroughly as has the Right Rev. author before us, commit themselves before hand.

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*A Sermon, preached, by request, in St. Paul's Church, Burlington, on the evening of Trinity Sunday, June 6, 1841. By John H. Hopkins, D. D. Rector, and Bishop of the Protestant Episcopal Church in the Diocese of Vermont. Published by request.*—This is a Sermon worthy of its momentous subject, and what higher eulogy could we bestow upon it. There is no overstatement in it—nothing against which the charge of fanaticism on the one hand, or of superstition on the other can lie. It is the view of this great doctrine which our Church holds—the true scriptural view as we cannot but think. We have here the *complete* evidence of holy Scripture on the point admirably arranged, and interspersed with remarks elucidating the several texts, and concentrating as with a focus their light—the testimony of the Patriarchal, Hebrew and Christian Churches. The objections which have been made as well by professed infidels, as by heretics, are candidly stated, and their fallacy so exposed, as to make them tributary to the vindication and illustration of the author's object. The clearness and force in thought—the unity in design—and the perspicuity of expression are such that you rise from reading this sermon feeling that you have been instructed, and your belief strengthened. The texts and the reasoning on them fasten on the memory with a tenacity which reminds one of the like effect of that model of a lucid and impressive sermon—Horseley's on the descent of our Lord into the place of departed spirits. The quotations which we now give our readers, will, we doubt not, make them concur with us in the wish that this sermon might be widely circulated by our Tract Societies.

Adverting to the effects of the “fall,” we have this truly eloquent passage: “But now we take a second look, and behold, it is all full of defects and disorder. The day is overcast with gloom, the night rages with tempest, the heavens shake with thunder and blaze with the lightning flash, the earth is scorched by the summer's sun, chilled by the winter's frost, ravaged by the hurricane, torn by the earthquake, and blackened by volcanic fire. The ocean rises in its rage and overwhelms the wretched mariner, the rivers swell and deluge the surrounding country, the insects destroy the harvest of the husbandman, every tribe of animated being is full of ferocity and fear, the strong preying upon the weak as a general law of nature. Poison lurks among the herbs. Poison darts from the fang of the serpent. And the higher we rise in the scale of observation, the darker becomes the prospect: for what poison is so deadly as the poison of vice, and what animal preys upon his fellow, as man preys upon man? The other orders of creation pursue their inferiors, and seldom attack each other; but man is engaged in a

constant struggle with his fellow. Every mind is occupied with schemes of selfishness, every heart agitated with restless passions, every frame racked by sickness and pain. The goodly cities are deformed by squalid poverty, by prisons and dungeons. Society is unable to exist without paying for the maintenance of force to repress the evil dispositions of humankind, and death sweeps over the whole, generation after generation in every form and shape of horror,—war, pestilence, famine, murder, madness, intemperance, and a host of cruel diseases, either occasioned or aggravated by indulgence in sin. Now reason and philosophy, brethren, can make nothing of this strange confusion, where beauty and order and enjoyment are indissolubly united to deformity, and transgression, and wretchedness. Our condition is a riddle—a dark and terrible enigma, which admits of no solution until the revelation of God's own word explains the dreadful mystery."

As a specimen of the argument, read the following: "We are next told, roundly, that the doctrine of an atoning sacrifice is not the doctrine of the Bible at all. Nay, worse, we are told that it had its origin in pagan superstition. And is it possible that any mind of common intelligence can tolerate such an absurdity? Was the righteous and faithful Abel a pagan, when he sacrificed his lamb to God, and his pious offering was accepted? And was the religion of Cain, who rejected the principle of sacrifice, the true system? Was Noah a pagan when he offered sacrifice? Was Abraham, the father of the faithful, a pagan, when at each remove he built his sacrificial altar? Did the Lord adopt a heathen superstition for the basis of the whole Mosaic dispensation? And did Christ choose the very language of pagan corruption, for the purpose of describing the objects of his mission and death? Alas! how the mind must be clouded with more than Egyptian darkness, which, while professing a reverence for Scripture, can yet believe such impiety as this."

\* \* "The blessed principle of satisfaction rendered by the death of Christ on behalf of our rebel world, should never be considered as if it were rendered to the stern exaction of the Deity himself, but to the claims of that universal justice, in the administration of which the whole immense creation of suns and planets, with their myriads upon myriads of inhabitants, and all the glorious hierarchy of heaven, are personally and directly concerned. An adequate sacrifice of atonement, is therefore the essential preliminary which justifies the proclamation of divine and redeeming mercy to our rebel race; and the agency of the Holy Spirit may then be sent to each individual transgressor, inclining him to accept the offered pardon, to seek his personal forgiveness by repentance, and by that obedience which is the life of faith, and thus appropriate to himself the privilege so graciously accorded to the whole race. We see, then, how perfectly groundless is the charge, that the doctrine of atonement dispenses with the personal holiness of the believer. So far from it, that the Spirit of God performs his gracious work of conversion and sanctification in the soul, by taking the things of Christ and shewing them to us, and by teaching us to imitate the blessed character of the Lamb of God that taketh away the sins of the world."

The conclusion is in just keeping: "It is not a vain confidence in our own judgment, but a firm reliance on the word of God, and on the testimony of the universal Church from the beginning, which justifies us in



saying, that Christianity, presented to mankind without the atoning sacrifice of the cross, has no principle of reconciliation—no power to save—no vitality. The cold and lifeless system may be dignified by the name of religion, and men may adorn it with the brightest offerings of genius; but their labor seems to us nothing better than weaving garlands for a skeleton, or planting flowers within a tomb.”

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## SELECTIONS.

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### ON THE QUALIFICATIONS FOR SPONSORS.

From the Pastoral Letter of the House of Bishops, 1820.

On the question—the qualifications of sponsors, we have in the first place to remark, that, in the service, there are made very solemn appeals to the consciences of those who answer for a child: such, that if they can reconcile themselves to false professions in this shape, it does not appear, why they need to hesitate to extend the falsehood further. Independently on this, we should fear to authorize the minister's scrutiny into the movements of the mind of the party, which would make an inquisitor and a tyrant of every minister, whose constitutional character might incline him to the taking of such a stand.

In any case in which an infant may be presented by a person who is an “open and notorious evil liver,” the fact being known to the minister, with such evidence as that he can commit his conscience and his character on the issue, we think that the rejection would be laudable, and indeed a duty. But we do not carry this matter so far, as might be an incitement to the minister to hazard the incurring of the guilt of slander; perhaps to the putting of himself in danger of legal punishment: for although we suppose our courts to have great indulgence to the plea of the conscience of a clergyman, when its dictates are grounded on the institutions of his church; yet, where no such sanction can be perceived, but rather a contrariety, we think it probable, that there cannot be an inquiry into the private lives of people, without its being followed by very unhappy consequences.

How far it would be expedient to require that the sponsor should be a communicant, may be thought deserving of consideration. Both rubrics and canons are silent, as to this point: so that if the minister should exact such a condition, it would be a passing of the limits of his authority. If it should be held, that the state of the Church is such as to render the expedient desirable, it should be by a concurrent act of the two houses. But we doubt of the expediency of this, in the present circumstances of the Church; when there are so many, who are kept from the holy communion by prejudice and by misapprehension. We rejoice in what we know of the gradual decline of this restraint, from the most unequivocal form in which the profession of the name of Christ can be made before the world. Perhaps it may be thought, that the expedient now in question would tend to the same desirable issue. We are persuaded of the contrary; and having witnessed the bad effects of all measures of this sort which will bear the appearance of denunciation or of exposure to public censure, and knowing that they have a tendency

to the reverse of their designs, we wish on this point, as on the other, that there may be wielded no other arms than those of argument and persuasion.

We will conclude our remarks on both the subjects with stating, that our attention having been called to them by the representatives of the clerical and the lay-deputies of our Church; the occasion has been fraught with the advantage to us of a free comparing of our respective experience; and the consequence has been unanimity, in this free delivery of our resulting opinion.



#### ON FAITH ONLY.

From the Pastoral Letter of the Bishops, 1820.

While each of the truths stated, (viz. man's alienation from God and moral inability) is big with importance, especially attaching to itself; they combine in establishing as a third truth, what the Church teaches in another article,—that "we are accounted righteous before God, only for the merits of our Lord and Saviour, Jesus Christ, by faith, and not for our own works or deservings." The truth is laid down in few words, but is amplified in one of the homilies, which, on that account, is referred to in the article, for a more full disclosure of the sense entertained concerning this subject of the highest importance. While it appears from the homily, that there is a disclaiming of merit, as attaching to any action which can be performed by man, faith is discoursed of, as containing in itself the seed or principle of every religious grace, and, of course, as manifesting itself in the conduct. This bars all pretence of approach to the solifidian scheme; whether shewing itself in the undisguised shape of antinomianism, or rendering this a natural, although unperceived inference from a mistaken method of magnifying the grace of God in Christ. So that if we compare the eleventh article, with the homily on salvation or justification, we shall perceive the consistency of what the Church says in her twelfth article,—that "although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." There is entire consistency, in the affirming in the most unqualified terms, of acceptance only through the merits of the Redeemer; and yet, in defining the end of the acceptance to be, the bringing to the state of mind which will manifest itself in a holy life and conversation. This is the double head of instruction, in the passage in which it is said—"who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works."



#### THE AUTHORITY OF THE CHURCH.

From Hooker and Covel.

Might we not think it more than wonderful, that nature should in all communities appoint a predominant judgment to sway and over-rule in



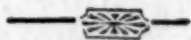
so many things; or that God himself should allow so much authority and power unto every poor family for the ordering of all which are in it; and the city of the living God, which is his Church, be able neither to command, nor yet to forbid any thing which the meanest shall in that respect, and for her sole authority's sake, be bound to obey? We cannot hide or dissemble that evil, the grievous inconvenience whereof we feel. Our dislike of them, by whom too much heretofore hath been attributed unto the Church, is grown to an error on the contrary hand; so that now from the Church of God too much is derogated. By which removal of one extremity with another, the world, seeking to procure a remedy, hath purchased a mere exchange of the evil which before was felt. Suppose we, that the sacred word of God can at their hands receive due honor, by whose incitement the holy ordinances of the Church endure every where open contempt? No; it is not possible they should observe as they ought the one, who from the other withdraw unnecessarily their own or their brethren's obedience. Surely the Church of God in this business is neither of capacity, I trust, so weak; nor so unstrengthened, I know, with authority from above; but that her laws may exact obedience at the hands of her own children, and injoin gainsayers silence, giving them roundly to understand, that where our duty is submission, weak oppositions betoken pride. We therefore crave, thirdly, to have it granted, that where neither the evidence of any law divine, nor the strength of any invincible argument otherwise found out by the light of reason, nor any notable public inconvenience doth make against that which our own laws ecclesiastical have, although but newly instituted, for the ordering of these affairs,—the very authority of the Church itself, at the least in such cases, may give so much credit to her own laws, as to make their sentence touching fitness and conveniency, weightier than any bare or naked conceit to the contrary; especially in them, who can owe no less than child-like obedience to her that hath more than motherly power." \* \* "Where the word of God leaveth the Church to make choice of her own ordinances, if against those things which have been received with great reason, or against that which the ancient practice of the Church hath continued time out of mind, or against such ordinances as the power and authority of that Church under which we live hath itself devised for the public good, or against the discretion of the Church in mitigating sometimes with favorable equity that rigor which otherwise the literal generality of ecclesiastical laws hath judged to be more convenient and meet; if against all this it should be free for men to reprove, to disgrace, to reject, at their own liberty, what they see done and practised according to order set down; if in so great variety of ways as the wit of man is easily able to find out towards any purpose, and in so great liking as all men especially have unto those inventions whereby some one shall seem to have been more enlightened from above than many thousands, the Church did give every man license to follow what himself imagineth that *God's Spirit doth reveal* unto him, or what he supposeth that God is likely to have revealed to some special person whose virtues deserve to be highly esteemed; what other effect could hereupon ensue, but the utter confusion of his Church under pretence of being taught, led, and guided by his Spirit? the gifts and graces whereof do so naturally all tend unto common peace, that

where such singularity is, they whose hearts it possesseth ought to suspect it the more; inasmuch as if it did come of God, and should for that cause prevail with others, the same God which revealeth it to them, would also give them power of confirming it unto others, either with miraculous operation, or with strong and invincible remonstrance of sound reason, such as whereby it might appear that God would indeed have all men's judgments give place unto it; whereas now the error and insufficiency of their arguments doth make it on the contrary side against them a strong presumption, that God hath not moved their hearts to think such things as he hath not enabled them to prove." \* \* \* \*

God, says Covell, "desirous to make an union betwixt us and himself, hath so linked his word and his Church, that neither can stand where both are not. The Church for her part, in her choice allowance, testifying, as well that it is the Scripture; as the Scripture, from an absolute authority, doth assure us that it is the Church. For as those who are converted, have no reason to believe that to be the Church, where there is no Scripture; so those who are not converted, have no great reason to admit that for Scripture, for which they have not the Church's warrant. So that, in my opinion, the contention is unnatural and unfit, to make a variance, by comparison, betwixt those two who are, in reason and nature, to support each other. It was a memorable atonement that Abraham made with Lot, "Let there be no strife, I pray thee, between thee and me, neither between thy herdsmen and my herdsmen, for we be brethren;" so, undoubtedly, may the Church and the Scripture say: it is, then, to be feared that those who treacherously make this contentious comparison betwixt both, are, in very deed, true friends to neither. For though we dislike of them by whom too much, heretofore, hath been attributed to the Church; yet we are loath to grow to an error on the contrary hand, and to derogate too much from the Church of God: by which removal of one extremity with another, the world, seeking to procure a remedy, hath purchased a mere exchange of the evil, which before was felt." \* \* "Seeing then the Church, which consisteth of many, doth outwardly testify what every man inwardly should be; to swerve unnecessarily from the judgment of the whole Church, experience as yet hath never found it safe. For that which by her ecclesiastical authority she shall probably think and define to be true, or good, must, in congruity of reason, overrule all other inferior judgments whatsoever. And to them (that out of a singularity of their own) ask us why we thus hang our judgments on the Church's sleeve? we answer with Solomon, 'two are better than one;' for even in matters of less moment, it was never thought safe, to neglect the judgment of many, and rashly to follow the fancy and opinion of some few. If the Fathers of our Church had had no greater reason to avouch their forsaking of the "Anti-Christian Synagogue, (as you call it) than this point; we might justly have wished to have been reconciled to the fellowship and society of their Church. For this point, as it seemeth rightly understood, affordeth little difference betwixt them and us; and therefore there was no mention of it in the last Council their Church had. And Bellarmine himself doth, apparently, complain, that we wrong them in this point; for doubtless it is a tolerable opinion of the Church of Rome, if they go no further (as some of them do not) to affirm that the Scriptures are



holy and divine in themselves, but so esteemed by us for the authority of the Church; for there is no man doubteth but that it belongeth to the Church (if we understand as we ought those truly who are the Church) to approve the Scriptures, to acknowledge, to receive, to publish, and to commend unto her children."



FOR THE GOSPEL MESSENGER.



#### EPISCOPAL SCHOOL.

*Messrs. Editors,*—It can scarce have escaped the notice and recollection of your readers, that at the last Convention of our Church in this Diocese, a movement was made in favor of Christian Education, and a Committee charged to carry out the wishes of the Church by organizing an Episcopal School.

The Report of that Committee, which was soon afterwards extensively circulated in our Parishes, has, we trust, convinced the judgment, and warmed the heart of every true member of our "household of faith"—nor do we doubt that many a prayer has ascended in behalf of those entrusted with a work, which the pious are agreed is of so vital influence upon the well being of our children, and the extension and preservation of the truth among us. The Committee, it was of course presumed, would proceed in so grave a matter with the utmost considerateness, and their long silence can therefore have occasioned no surprize. At length, however, they have announced the result of their deliberations, as appears by the "Prospectus" recently set forth—and we cannot question that the information they now give to their brethren will be welcomed, especially by the Clergy, and by parents. Their pamphlet contains the "Fundamental Articles," and the "Rules" for the regulation of the School—whence we gather that the Bible is to be a class book, and the instruction and discipline based upon its principles and doctrines as received by the Church. "The primary object of the Convention," we are reminded, "is to train up the children of the Diocese in the nurture and admonition of the Lord—to instruct them fully in those truths, which alone can ensure their happiness here and hereafter." "Whilst, however, the Episcopal Church of South-Carolina seeks to secure the advantages of a sound and wholesome religious instruction to her own children, she would," it is added, "exclude none from the privileges, which, it is trusted, will be afforded by the institution established under her auspices. She offers to all, who may desire to avail themselves of them, the advantages of a school in which religion will be esteemed the "one thing needful"—but which will neglect no branch of education calculated to fit its pupils to act well and successfully their part in life." Hence, it will be seen, the purpose is that "every branch of instruction, from the first rudiments of a common English education, to the most advanced classical and scientific studies, pursued in any of our preparatory schools, will be embraced in the course of tuition."

A scheme combining thus the best training for the mind alike, and for the heart, must, we are sure, commend itself ultimately to every intelligent Christian. Already has it secured the general approval of our

brethren in other Dioceses. Beyond our spiritual fold, believers of other names have long since been acting on this plan. Schools in connexion with the Methodists, Baptists, Presbyterians, Romanists, &c. are in successful operation—wherein the young are trained in the principles of their fathers. At length, the suggestion has met with favor within our branch of the Church—our Bishops, with one voice speak earnestly in its behalf, and Clergymen and Laymen elsewhere respond gladly to their calls. Each year the number is increasing of schools conducted on these principles. The success of them is no longer a question in other Dioceses, nor can we believe that it will long be so in ours. The only doubt on the minds of many among us has been about the possibility of finding a suitable teacher, and we may well conceive that the search for such an one was not the least of the anxieties pressing on the minds of the Committee. Their brethren will do them the justice to believe that their choice has not been without careful inquiry, and earnest prayer, and that in making their selection, they required and obtained abundant evidence that the gentleman, placed at the head of the school, is one “whose qualifications are such as enable the Committee freely and conscientiously to recommend him to the community at large, and especially to our own household of faith.”

And what now, shall we apprehend, remains to stay the onward progress of this blessed work? “Difficulties not anticipated,” the Committee state, “have arisen”—but these, they attribute, “in a great degree,” (and might we not say entirely?) “to a misapprehension of the objects of the Convention.” Some have feared that secular learning would be undervalued, and that too exclusive attention would be given to the religious department of the school—but this error, it must be perceived, is scrupulously guarded against, and indeed it may be presumed that no persons of intelligence in our day, can look for the truth itself to flourish unless in union with mental cultivation. Equally mistaken, we are persuaded, will appear the suspicion of any thing invidious in a plan, not for proselyting from other quarters, but for preserving to our own children the precious inheritance, which we delight in ourselves—nor can it fail to be seen that in this we are merely following the praiseworthy example of other conscientious persons.

In short, the Committee, it will ere long be admitted, are amply warranted in their assertion that every unfavorable impression of their undertaking “must yield to the force of truth and experience”—and their fellow Churchmen, they may be well assured, will with them “put their trust in God and look forward, in humble faith, to the period when He will remove every obstacle, and make the school “a blessing” to the whole Diocese, and a “praise in all the Church.”

The school will be opened in this city on the first Monday in January, 1842. Until the arrival of the principal, (Dr. Wm. M'Dougall, applications for admission may be made to any one of the Committee,—“the price of tuition will certainly not exceed that of the best schools in this city.”

The pamphlet containing the Prospectus, &c. may be had of Mr. A. E. Miller. A copy has been sent to every Clergyman in the Diocese, and to each Vestry.

T.



**POETRY.**

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FOR THE GOSPEL MESSENGER.  
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**THE CHURCH CATHOLIC.**

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A thousand and eight-hundred years,  
 Their varied course have sped  
 And still CHURCH CATHOLIC appears  
 By that One Saviour led,  
 Who bought her with his blood and tears,  
 And safe hath borne her through  
 Full many a storm, and sorrows deep,  
 And as a Shepherd true,  
 Hath gently led his ransom'd sheep  
 To pastures ever new.

TIME—TIME hath broken many a heart,  
 And dim'd the brightest eye,  
 And made the glory proud depart  
 From highest royalty,  
 And Nature changed, and moulder'd Art,  
 With his old wizard rod ;  
 But vain the power of his hand  
 Against our blest abode,  
 For firm as God's own throne, shall stand  
 The Holy Church of God.

Her line unbroken we descry  
 Hath through each age remain'd,  
 With DEACON, PRIEST, and BISHOP high,  
 Just as her Lord ordain'd ;  
 And now as then, she bringeth nigh  
 Her lambs with mother's care,  
 Their vows Baptismal to renew  
 By Hands-laid-on and prayer,  
 As wont in olden times to do  
 Apostle-Bishops were.

That holy body JESUS lent  
 For her, she now doth break  
 As when from house to house they went  
 From priestly hand to take,  
 That mystic bread of sacrament,  
 Which gives the dull soul wings ;  
 And still the holy psalmody  
 Of olden times she sings :  
 Cease not our tongues 'till universe  
 With all her glory rings !

ONE is that Church, Christ's changeless Bride,  
 In every clime and age,  
 Though scornful heretic deride,  
 Or godless schism rage ;  
 Yet by ONE Faith doth she abide,  
 ONE Lord who her hath bought ;  
 By ONE remitting Baptism  
 Her own to Christ are brought,  
 And she adores ONE Trinity,  
 As when Apostles taught.

A thousand years she queen-like stood  
 Victorious 'gainst her foes,  
 More fair and strong than when her God  
 To heaven in glory rose,  
 Yea, Zion's folds shall spread abroad  
 To Earth's remotest bound,  
 'Till ONE Faith—Catholic and high  
 Through every land resound;  
 And if a thousand more roll by  
 The same shall she be found.

A CANDIDATE FOR HOLY ORDERS.

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### RELIGIOUS INTELLIGENCE.

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*Monthly Missionary Lecture at St. Stephens' Chapel.*—That for September was delivered by the Rev. M. H. Lance, from the text, "The knowledge of the Lord shall cover the earth," &c. The amount collected was \$28.

*Episcopal Journal—Extracts from it.*—July 3d, a Candidate for Priest's Orders was examined.

July 7th, Rev. J. S. Hanckel was admitted to the Holy Order of Priesthood, at St. Paul's Church, Radcliffeborough, the Sermon was preached by the Rev. T. J. Young, Rector of St. John's, Colleton, and he, and the Rector of St. Paul's, and the Assistant Minister of St. Michaels, (who presented the Candidate) united in the "laying on of hands."

July 13th, Tuesday, at the Chapel, Walterborough, Catechised about 20 children *before* service, by the desire of the Rector, "Morning Prayer" was read by the Rev. Mr. Delavaux, assisted by the Rector (Rev. Mr. Fowles,) who read the lessons and the Te Deum, I preached on Confirmation, administered it to 12 persons, and delivered a short Address.

July 15th, Thursday, at Sheldon Chapel, the Rector (Rev. S. Elliott,) read "Morning Prayer," assisted by Rev. Mr. Webb, I preached, administered Confirmation to 9 persons, and made a short Address. In the afternoon, the Rector read "Evening Prayer," and I preached on Christian Education, and Catechised about 20 children.

July 16th, Friday, at Walterborough Chapel, the Rector read "Evening Prayer," I Lectured on the Evening Service.

July 20th, Tuesday, the third and fourth examinations of a Candidate for Deacons Orders, and the *third* examination of another Candidate were held—several of the Clergy assisting.

July 23d, Friday, a special Ordination was held at St. Philip's Church, and Mr. J. W. Miles, an alumnus of the General Theological Seminary of the Protestant Episcopal Church, was admitted to the Holy Order of Deacons. He was presented by the Rector of St. Paul's; "Morning Prayer" was read by the Assistant Minister of St. Philip's, and "the Exhortation" made by myself.

August 8th, 9th Sunday after Trinity, at Grace Church, Sullivan's Island, the Minister (Rev. T. J. Young) read "Morning Prayer," I preached on Confirmation. In the afternoon after "Evening Prayer"



by the Minister, I Confirmed 5 persons of color, delivered an Address to them, and Catechised 18 children.

August 15th, 10th Sunday after Trinity, in the afternoon, at St. John's Chapel, Hampstead, the Minister (Rev. A. W. Marshall) read "Evening Prayer," I Confirmed 7 white, and 8 colored persons, delivered an Address, and assisted in the Catechising of 23 children of color.

August 22d, 11th Sunday after Trinity, in the afternoon, at St. Michaels, read Prayers, and preached on the comprehensiveness and importance of the fifth commandment.

September 1st, Wednesday, at Grace Church, Sullivan's Island, I read "Evening Prayer."

September 3d, Saturday, at Hampstead, administered Confirmation at her house, to a member of St. John's Chapel, who was dangerously ill.

September 12th, 14th Sunday after Trinity, at Johnsonville, James Island, read "Morning Prayer," preached on Confirmation, and administered the Lord's Supper to 9 persons. In the afternoon, read Prayers, preached on Christian Education, Baptized a child, and Catechised 9 or 10 children.

September 13th, Monday, in the forenoon and afternoon, a Candidate for Deacon's Orders had his final examination, several of the Clergy assisting.

September 19th, 15th Sunday after Trinity, one of the four annual "stated times for ordination," at St. Michael's Church, Wm. Dehon, an alumnus of our Theological Seminary, was admitted to the Holy Order of Deacons. "Morning Prayer" was read, and the Candidate presented by the Rector of St. Michael's, "the Exhortation" was by myself.

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*General Convention of the Protestant Episcopal Church.*—It will be opened at New-York on the 6th of October. We doubt not that the pious members of our Church will remember it, in their prayers.

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*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—The periodical of this Society for September, contains communications from 25 Domestic (in five Dioceses and one Territory) and 4 Foreign Missionaries. From Constantinople, Rev. Mr. Robertson writes respecting the *Greek Church*:—"A feeling consciousness of the low condition to which their Church had been reduced seemed to be so prevalent, and a desire for its improvement to be so greatly on the increase, that when they came to understand the great conformity of our Church to their's, in all things essential, that we had the same orders of ministry in regular succession from the Apostles; that we worshipped our common God and Saviour, by the help of the Spirit, through the medium of a liturgy almost wholly drawn from those used in primitive times, that we held to the same creed as the foundations of our faith, that we recognized all those who thus maintained the "Apostles doctrine and fellowship" as members, together with us, of the body of Christ—and that our whole object in addressing ourselves to them was to aid in placing their Church in a position to have her light shine as when her Chrysostoms and Basils, mighty in the Scriptures, proclaimed the truth as it is in Jesus—when they heard these things, they were not content merely to approve, but they urged my return with means to es-



tablish and conduct schools, and diffuse the light of education among the rising generation. Multiplied were the personal attentions heaped upon me to show their good will and regard,—and, if the Committee at that time were surprised at the small amount of my travelling expenses, it was not a little owing to the hospitalities I received in my character of envoy from my Church.” \* \* “My first approach to the Greek Church, it will be remembered, was in the Ionian Islands. In them I visited the Bishops of Corfu, Ithaca and Zante, who all showed themselves exceedingly friendly, and the same continued to be the case as I journeyed in Greece Proper. Our mission, then, was no intrusion. We may well say we entered the land by invitation, when we returned with our families, and means of education.” \* \* “Let any one thoroughly and candidly consider the primary establishment and continued operations of our mission to the Greek Church, and they will I think be persuaded that we have not violated Episcopal and primitive principles.” \* \* “We are here as agents of the Church, and also its representatives, (however unworthy,) commissioned to take up a fixed residence, gather information regarding the Oriental Churches, (especially the Greek,) for our own Church, to be centres of information regarding the constitution, doctrines and usages of our Church, to all who feel inclined to inquire, or who are willing to receive our communications, and to do all the spiritual good in our power, without interfering with the legitimate authority of the ecclesiastical rulers.” Rev. H. Southgate states this fact instructive to all directors of Missions. Some dissenters, Missionaries from England, had observed in an orphan boy “such a change of character as induced them to believe that he had been renewed by the Spirit of God. He had been baptized in his own Church, when an infant. But the belief of the missionaries was, that baptism was valid only after a spiritual renewal of the heart in after life. They, therefore, undertook to re-baptize him. The effect was instantaneous. The whole Armenian population were aroused against the missionaries. The children were withdrawn from the school, and the mission swept entirely away. The effect was more decisive in the present instance from the parents conceiving that a positive compact had been violated. Be that as it may, from that time the feelings of the Christians of Bagdad have been hermetically sealed against the benevolent offers of their western brethren. They regard the name of *missionary* as synonymous with that of *sectarian*, and from this one unfortunate event, it seems likely to result, that both the excitement and the remembrance of it must pass away before another effort can be made for their improvement.” Statesmen may learn much from this statement. In Turkey, “in these happy days of justice, the officers of government, from the highest minister of state down to the village-chief, are all salaried, and no extortion is allowed. But the millions required for these salaries must come from the public chest, and this must be replenished by new taxes, which fall in equal proportion upon the poor and the rich. The poor, therefore, feel a burden which they never felt before. They look upon the law as a favor to the rich and a curse to them. You may talk to them of justice and the blessings of civil security, but what are these to men who never had an idea of such beatitudes, when they see that they are paying their rulers nearly double what they used to pay, for the bread which they



eat.\* The fault is, that all these new blessings are quite ahead of the people. Elevate them first, instruct them, make them feel their wants, and then civil and political reforms will come in their natural order. As it is, they are so many false appendages stuck upon the ignorance and degradation of the nation, and much more easily thrown off than preserved. This was very nearly the language of a Mussulman, and I confess that I was unable to answer his argument." The amount reported is only for Domestic Missions \$1,194—from South-Carolina \$837; for Foreign \$1,478—from South-Carolina \$792.

*Indiana.*—The 4th Annual Convention was held May 23–31—present, the Bishop, 7 of the Clergy, and 9 of the Laity. The Right Rev. J. Kemper, Missionary Bishop, and provisional of this Diocese, was unanimously elected Bishop for the same. He expressed his thanks for the confidence, and remarked that "were there not many and great duties connected with the Episcopate to which the whole Church had called him, and which were yet unaccomplished, he could not decline so sacred and useful a station."

*Extempore Prayer.*—"Even in the exercise of private devotion, Bishop Jolly was always averse to the use of extempore prayer, as tending in his opinion, to excite that enthusiastic heat of the imagination, which he considered as inimical to the sobriety of true devotion.—*Cheyne in Churchman.*

*Habits.*—"People in general have no idea of living by rule, and prayer is so frequently regarded rather as the expression of feeling and emotion, than as the exercise of a habit, that they find difficulty in comprehending how the spirit and temper of devotion can exist and operate under what appears to them an unnatural restraint.—*Memoir by Cheyne of Bishop Jolly.*

*What Good has Christianity done.*—Let us look to the lowliest village Church in this happy land; to the humblest pastor, and the simplest flock. Let us remember as we see them pouring forth from its humble portal, what words have been on all lips, what thoughts in many hearts; what thoughts of majesty and holiness, what love, what reliance, what confidence—and then if we are not faithless to the dignity of that soul, which, though deteriorated, still retains the stamp of its Maker, let us believe, if we can, that no good has been effected, no passion softened and checked, no desire for the graces of a Christian temper implanted. Let this sight be compared, not with the population that collected like our barbarous fore-fathers, or like the savages of modern days, to perform their bloody worship in the sight of the bright sun, or shining stars of heaven; but with the population, which poured forth, from the lofty portals of some splendid temple of the polished Athens, to join in the iniquities of a Bacchanalian procession; or with that, which at this very time, assembles in the distant realms of Hindostan; and sometimes, for

\* This argument was used at Constantinople, where grain is a monopoly of government. The public treasury is filled by increasing the price of bread.

deeds of cruelty and death, sometimes, for services so revolting, that the very Brahmin of better minds hides his face for shame, and sheds the burning tears of anguish, over the infamy of that religion, of which he is the minister;—let this comparison be simply made, and then let it be asked, what has Christianity done?—*Rev. Hugh J. Ross.*

*Death.*—"Whether the soul slept in the grave, with the suspension of its faculties, till it awoke at the resurrection; or whether it passed in some mysterious manner into the presence of God, immediately upon the dissolution of the body; the nature of human happiness and misery; the continuance of the mental habits which are formed in this state, and which constitute, in some measure, our future condition; the extent of redemption, and the opposite opinions of Christians respecting the invisible state; these, and similar considerations were alternately discussed, and the Bishop (Barrington,) uniformly concluded by saying, "I know not, and I care not, what may be the solution of these questions: I am in the hands of a merciful God, and I resign myself to his will with patience and hope."

*Sunday Travelling.*—The greater the facilities (says the Christian Observer,) for travelling, the less semblance of excuse is there for violating the sanctity of the Sabbath. If a traveller can perform in two or three hours, on Saturday night or Monday morning, a journey which formerly demanded the sacrifice of the greater part of a day, the rail-road, which enables him to redeem the time for business, enables him also to redeem it for his soul and for God.

*Debt.*—Debt, although not sinful in itself, is a common occasion of sin. In the Scriptures, it is frequently used as its representative. And there is no doubt that they are near neighbors. As "probability is the guide of life," a Christian may sometimes contract a debt looking to the probable course of events. But let us beware of the common mistake of putting *possibilities* for *probabilities*; for to trust to *possibilities* in meeting engagements of any kind, is not faith but presumption.—*Western Episcopal Observer.*

#### CALENDAR FOR OCTOBER.

3. 17th Sunday after Trinity.  
10. 18th Sunday after Trinity.  
17. 19th Sunday after Trinity.  
18. St. Luke the Evangelist.

20. Anniversary of the Society for the Relief of the Widows and Orphans of the Clergy of the P. E. Church in S. C.  
24. 20th Sunday after Trinity.  
28. St. Simon and St. Jude the Apostles.  
31. 21st Sunday after Trinity.

#### ERRATA.

Page 162, line 19 from top, for "we also," read *we who*—same page, line 7 from end, after word "that" insert *they*.

#### TO A CORRESPONDENT.

"Senex" was received after the present number was nearly printed.



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